HERE BE
THE GATHERED
COVNSAILES OF
ſaynct Iſodorie to
informe man,
howe he
ſhuld
flee
vices and folowe
vertues.

Thomas Berthelet regius im
preſſor excudebat.
An. 1534.
CVM PRIVILEGIO.

Consideration of man hym selfe.

MAn know thy selfe, know what thou art, knowe thy beginning why thou were borne, vnto what vse or ende thou were gotten, why thou were made, of whose makynge thou were made, to what thyng in this worlde thou were fourmed: haue mynde of thy makynge, be suche as thou were made, yea suche as thy maker formed the. Euery day rensake thyn harte, euery day examyne thyne harte: kepe thy soule from synfulle thoughte, lette not fowle thoughte ouerthrowe thy mynde. When a shrewd thought toucheth the, consent not to it. Kyll the serpent, when he fyrst appereth, treade downe the serpen-

Eccl. 12.

tes heed. Caste vnder foote the begynnynge of yuell suggestion or styrryuge to synne. Amende synne there, where it is knowen. In the begynnynge withstande a shrewd thought, and thou shalt escape well the remenant.

¶ Ageynst Lechery.

Gal. 5. BE thou not defowled with any vncleanneſſe, be thou not spotted through any foule luste: Lette lecherye growe no more in the, Chastitie ioyneth a man to god. To chastitie is behyght the kyngedome of heuen. If thou yet fele the styrynge of thy flesche, if thou be touched with prickynges of thy flesshe, if thou yet be styred with the suggestion of lust, if the mynde of lechery yet tyckle thy wyll, if thy flesshe yet fyght ageinst the, yf lechery yet tempteth

teth the, if luſte yet ſtyzeth the to ſynne: ſette bekoze the the mynde of deathe, put bekoze the, the day of thy deathe, ſet bekoze thyn eyen the ende of thy life, put bekoze the the ſtrayte dome that is to come, put bekoze the, the harde turmentes that ben to come, ſette bekoze the the euerlaſtynge fyze of Hell, put bekoze the the hozzible peynes of Helle.

Buſynes in Prayer.

PRay with weppnge continually, pzay buſily, beſeche god daye and nyghte: Mourne and ſozowe euer foz ſynne. Aryſe in the nighte to pzayer, lette pzayer be to the a continuall armour. This is the fyzſte vertue ageinſte temptation. Diuels ben ouercom by pzayer: Pzayer auaylleth ageynſt all iuelles. The. 5.

Faſtynge and Abſtinence.

CHaſtiſe thy body by faſtynge, by Abſtynence, and by ſcarceneſſe: thou mayſte not ouercome temptations in their hyghe heate, but if thou be lerned to faſte. Thzoughe meate fozſothe groweth luſte, Plentie of meatis ſtereth men to lechery: but by faſtynge, luſte is reſtreyned, by faſtynge lechery is ouercome.

Drynkynge.

DRynke fozſoth is inſtrument of lechery. Fyze by caſtynge to of wodde, increaſeth moze and moze, the moze mattier is in the fyze, the moze is the flame.

The ſyght.

THyn eien ben the fyzſt dartis of luſte. Sighte is deſyze of womanne, mynde is caughte by the eien. Withdzawe thyne eien

Pſal. 118.

from

from wantonnes : set theym not in the beautie of fleshe. Beholde not a woman for to desyre her.
Do away the cause of synnynge. Eccl.25.
Laye besydes the, the mattier of trespasynge. If thou wylte be sure from lechery, be thou disceuered from woman in bodye and in syght.

Felovvshyppe of vvomen.

If thou be departed in bodye from women, thou shalte falle from the intent of synne. If thou sytte besydes a serpent, thou shalt not longe be vnhurte. If thou be longe afore a fyre, although thou were made of iron, somtyme thou shalt melte. If thou abyde ryght nygh peryll, thou shalt not longe be sekyr: oft tymes leysure hath ouercome, whome wylle myghte not.

Traueyle.

LEcherye ouertorneth lone a man gyuen to idelnes. Luste brenneth greuously, whome she kyndeth ydell. Lust gyueth place to trauayle, to warke, to busynes, and to labour. Therfore beware of ydelnes, spende thy good in labour, vse some maner of busines, seke vnto the a profytable warke: wherupon the intent of thy soule may be sette.

Redynge of holy Scripture.

GIue the moche to redynge, take hede in Meditation of scripture, busye the in the lawe of god, haue a customable vse in diuine bokes. Redynge declareth trewely, what thou shalte shone. Redynge shewethe, what thou oughtest to drede. Redynge telleth whether thou goest. In re-

dynge

dynge wytte and vnderstandyng increaseth. Thou shalte moche profyte in redynge, yf thou doo as thou redest.

Mekenesse.

BE thou meke, be thou groundid in mekenesse, be thou leest and lowest of all. By mekenesse make thy selfe leaste. Set thy selfe tofore no man. Auãt not thy self, bost not thy selfe wantonly. Streche not forth thy wynges of pryde. So moche thou shalte be the more precious afore god, that thou settest lyttelle price by thy selfe. Beare therfore shamefastenesse in chere by myndynge of thy defautes. For shame of thy syn be dismayed to loke proudly. Walke with a lowe chere, with a meke mouth, and a sadde visage. In hyghe worshyppe, haue great

mekenesse. Al thoughe thou be hyghe of power, restreyne hyghnes in thy selfe. Let not worshipp make the prowde. The hygher thou art in dignite, the lower by mekenesse make thou the.

Syckenesse and disease.

BE not sory in thy diseases. In thy syckenesse thanke thou god. Be busye rather to be hoole in thy soule, than in bodye. If prosperitie come, be thou not proude: if aduersite falle, be thou nat heuy. Knowe thy selfe, that god hath proued the in sorowe, for thou shuldest not be prowde. Be euen therfore in all thynges. For ioye ne for sorowe, chaunge neuer thy mynde. Understande well, there is nothynge, but hit may falle as god wyll. And if those thynges be thought on be-

fore,

foze, they ben the easier when they fal. And what so euer therfoze hap peth, suffer it mekely with fre wyl.

Sufferaunce.

BE moze redy to suffre disease than to do hit. Be patient, be meke, be softe, be bulye. Kepe patience in all thynges: kepe softenesse: kepe mekenesse. Set befoze a sharpe wozde, the shelde of Sufferaunce. Thoughe any man styre the to wzathe, though he whet the, though he blame the, though he repzeue the, though he chyde the, thoughe he do wzonge to the: be thou stylle, holde thy peace, sette not therby, speake not a wozde, stryue not therageynst, by sylence thou shalte the sooner ouercome. Lerne at Chziste manlynesse, take hede at Chziste, and be not heuy: he suffrynge wzonges

Mat.26. Luc.22. ges lefte to vs enſaumple, he was bobbed and buffetted, ſpytte vpon, and ſcorned, nayled hande and foote, crowned with thornes, dampned to the croſſe, and euer more helde his peace.

Therfore what diſeaſe that falleth to the, wytte it well, it commeth to the for ſynne and for thy beſt. And ſo tempre thy diſeaſe by conſideration of rightouſnes. And thou ſhalt ſuffre it the lyghtlyer, if thou take hede, wherfore it cometh.

Loue peace.

LOue peace without fourthe, loue peace within forth, kepe peace with all men, witholde all men in myldenes, beclyppe Charitie. Proue more thy ſelfe to loue then to be loued. Make pece there hate is. Haue ſtablenes of mynd.

Haue

Haue goodnes of wylle. Be redy in good delyze. Speke gladly to all men: Flee chydynge. Beware of ſtryfes. Do away the occaſion of Stryfe, Deſpyſe ſtryfe, and lyue alwaye in peace, ſtryue not in any wyſe. Eccl.28.

Compaſſion.

BE not glad vpon the death of thyn ennemie, leſte parauenture vpõ the fal the ſame, leſt god turne his wrath from hym to the. For who ſo euer ioyeth in the fall of his ennemie, he ſhal ſoone fall in the ſame. Be glad to ſorowe vpon hym that is diſeaſed. In other mens miſeaſes be not hard harted: and for other mens miſcheues mourne as thyn owne. Eccl.8.

Folovvynge of goodnes.

IN all thy buſyneſſe, in all thy warkes, in all thy lyuynge folowe

lowe good men, folow holy men, haue before thyn eien the ensample of sayntis, take hede to worke wel after the vertues of holy mē, lerne to lyue well by the teachyng of ryghtoulnes.

¶ *Despisynge of praisynge.*

DEspise thou praysyng, cherishinge and fauour of people. Studie rather to be good than to seme good. Take none hede who prayseth the, or who dispraiseth the, leste praysynge deceyue the, or blampnge lette the. If thou sette naught by praising, lyghtly thou shalte sette beside the blampnge. Therfore suppose not thy selfe good, thoughe thou beholde good in other mens tonges, aske thyne owne conscience, deme thy selfe by thin own dome, and not bi other mens speche, but

in thyn owne mynde inserche thy selfe. There may no man knowe better what thou arte, then thou that knowest thy selfe. What profyteth the, sythen thou arte wycked; to be holde good?

¶ *Honest conuersation.*

FLe thou symulation, feine not holynesse in darke clothynge. Such as thou woldest ben holde, suche be thou in dede. Shewe thy profession in lyuynge and not in tokens. In clothynge and in goinge haue with the symplenesse: in thy gate and in thy mouynge clennes, in thy bearynge sadnes, in thy walkyng honestie, nothing of vilany, nothynge of vncleanneſſe, nothynge of wyldenesse. Be ware in thy gouernance, that there appere nothinge of beastlynes. Gyue not to other cause for

to

to scorne the. Gyue thou not to any man cause to backbite the.

Good felowshyppe.

Nu.16. Shone yuel men, beware of wicked men, flee shrewes, dele not with brothels: flee the companies of those men, whiche ben euer redy to vices. Ioyne the to good men, Desyre the felowshyppe of discrete men: Seke the company of vertuous men. Who so goth with wyse men, he shallbe wise: & who so draweth to fooles shall be lyke to theym. For lyke to lyke is woned to be ioyned.

The herynge.

Eccl.23. Shutte thyne eares, that thou here none yuell. Forsake vnchaste speches. Flee vnhoneste wordes. For a vayne worde soone defouleth the soule: and that that is lyghte done, that is gladdelye harde

harde soone.

The mouthe.

LEt nothynge passe out of thy mouthe, that myght let vertue. Let the soune of thy voyce breake forthe nothynge, but that nedeth. Let that procede frome thy lyppes, that fouleth not the eares of the herers. Vayne worde is token of a voyd cõscience. The tonge of man sheweth his maners: and suche as the worde is suche is the soule. For the mouth speketh of abundance of the hart. Mat.12. Luc.6. Refreyne thy tonge frome yuelle speache and ydell. For an ydell worde shal not passe vnpunished. Who soo wyll not refrayne his tonge from ydell wordes, he shall fall lyghtly into sinneful wordes. Let thy word be without reprefe. Let it be profitable to the helpe of

the herers. Besy the not to speke ẏ that liketh, but that that nedeth. Take hede what thou spekest, & what thou spekeste not. And both in speking & not speking be ryght well ware, take good auisemente what thou sayest: lest thou mayst not call agayne, that thou saidest. Fle thou the chaunces of tonge. Let not thy tonge lese the. Haue euer moze silence to thy frende. Speke when time is, be stil whan tyme is. Speke thou not ere thou here. Lette askynge open thy mouthe.

¶ *Agaynste the synne of backebytynge.*

Backebyte not the synner, but be sory foz hym. Kyt from thy tonge the synne of backebytynge. Here not an other mans life. Defoule not thy mouthe with an o-

ther

ther mans syn. That thou back-
bitest in an other, dyede hit in thy
self. Whan thou blamest an other,
repyue thyn owne syns. If thou
wylte backebyte, thynke on thyn
own sins. Loke not on other mens
defautes, but se thyn owne. Thou
shalt neuer backebyte, if thou wel
beholde thy selfe. Here no backe-
byters: Lysten not to tale tellers.
For like gilty ben the backebiters
and the herers. Desire not to wyt
that that perteyneth not to the.
That that men speake betwene
them selfe, besy the not to knowe.
Aske thou neuer what any man
speaketh, sayth, or doeth: be not
to besy, leaue besines that pertei-
neth not to the. By as great be-
synes amende thyn owne synnes,
by howe moche thou beholdest o-
ther mens.

Of lyenge.

Eccl.7. FLe bulylye all maner of lyenge, and neyther by happe noz by auyſemente ſaye thou not falſe. The mouth foꝛſothe that lyethe, ſlethe the ſoule. Therfoꝛe flee diſceyte, Aduoyde lienge, beware of falſenes, ſpeke clenly, be trewe of woꝛde, Deceyue no man in lyynge, ne bꝛynge no man to miſwenynge. Speke not one thynge and do an other. Saye not one thynge and meane an other.

Sap.1.

Of ſwearynge.

Iac.5. PUt fro the ſwerynge, Do away the vſe of ſwearynge. It is perillous ſothely, foꝛ to ſwere. Foꝛ ofte ſwearynge maketh cuſtome of ſwearynge. And a man moche ſwearynge, ſhalbe fulfylled with wickedneſſe, & the plage

Eccl.23.

ſhal

ſhall not departe from his houſe. Trouthe nedethe none othe. A feythfull ſpeche holdeth the place of a ſacramente: as who ſayth, a faythfull woꝛde is as moche as all the ſwearynge of the woꝛlde.

A vovve made.

DO the good that thou haſte behote. Be not lyghte in woꝛde and harde in dede. Thou ſhalte be moche gyltye to god, if thou yelde not that thou haſte avowed. They diſpleaſen god, that fulfil not their vowes. They bene accompted amonge hethen menne, that perfoꝛme not theyꝛ vowes, I ſaye not vowes that bene yuell but good. Foꝛ if thou thꝛough thy foly haſt made a fonned vowe: thꝛoughe the dome of a diſcrete man be hit wyſely turned into good. Deut.23. Eccl.5. Baruc.6.

¶ To god all thynge is open.

SEy not one yuell woꝛde in thin harte. An yuel woꝛde may not be hydde in ſilence, that thou doeſt oꝛ ſayeſt within thy ſelfe. Beleue thou that hit is open beforꝛe god. Sap.1. If men ben ſtyll, beſtes ſpeken. Therfoꝛe fly ſyn, as though thou myghteſt not kepe it priue. Synne thou there, where thou knoweſt god is not. There is no thynge hyd from god, thou ſhalt be founde gyltye in the iudgementis of god, thoughe thou be hydde to mannes iudgementes. Pſal.7. Foꝛ he beholdethe the harte, Rom.8. that is within foꝛthe. He ſeeth & Apoc.2. knoweth, that man him ſelf knoweth not. Turne thy counſayle and thy warke euermoꝛe to god. In euery dede aſke goddis helpe. Arect al thinges to goddis grace,

and

and to goddes gyfte. Truſte not in thyn owne deſertis: in thyn owne vertue preſume nothynge.

Good conſcience.

There maye no man fle frome him ſelf: and though an open fame harme the not, yet thin own conſcience, damneth the. For ther is no peyne greatter then pryckyng of conſcience. If thou wilte neuer be ſory, lyue well. A ſiker cõſcience ſuffreth eaſily heuines. A good lyuer is euer more in ioy: the cõſcience of a ſinful man is euer more in peine. A gilty ſoule is neuer more ſiker. Nother wound ne deth ſhall feare the, if thou liue well and trewely.

Hyde vertue.

If thou wolt multiply thy vertues, ſhewe them not. By thy wyll, hyde thy vertues priuelye

for drede of pride and vayne glorie. Fle to be seene, & then thou deseruest mede. That thou maist lese by shewynge, kepe it by hydynge.

Confession.

Shewe the synnes of thyn hart, make opē thy shrewed thoughtes. A syn shewed is sone healed: a defaute forsoth hyd, is made more syn, by silence it encreaseth more and more. Trewely than hit behoueth to shewe yuel to amend it.

Fore thynkynge.

Bē thinke the longe before the dede: Auise the longe before the warke. That thou wylte do, inserche it longe, proue it longe: and so do it, when thou hast long bethought the. Do than as thou hast proued, in thynges that ben certayne. Of wel doinge tary not,

ne

ne put it not ouer tyll to morowe. In good thynges taryenge harmeth, & letteth tho thynges that ben nedefull.

VViſedome.

THere is no thinge better than wyſedome, nothynge better than cunnynge, nothynge luſtier thā knowlege: nothyng worſe thā lewdneſſe. It is an hyghe counnynge to knowe what thou ſhalt flee: and it is an hyghe wretchednesſe, not to knowe whither thou goeſte. Therfore loue wiſedome, and it ſhalbe ſhewed to the: go to it, and it ſhall come to the, be buſy there aboute, and it ſhal lerne the.

Teachynge.

LErne that thou canſte not, leſt thou be founde an vnprofitable techer, the good that thou haſte harde, ſey it: the good that

thou haſt lerned teache hit. The moze that is youē, the moze it war eth: but yet let dedes go befoze the wozde. The whiche thou ſhewest with thy mouth, fulfyll hit with warke: that thou teacheſt by woz= des, ſhewe it in enſample. Foz if thou teache and doo hit, thanne ſhalte thou be holde glozious. In thy techyng kepe the from mans pzayſynge. So infozme other, that thou kepe thy ſelfe. Soo teach, that thou leſe not the grace of mekenes. Beware, leſt whyle thou reyſyſte other by teachynge, thou fal not thy ſelfe by pzaiſyng. When thou teacheſt, vſe not dark nes of wozdes: ſaye ſo that thou be vnderſtonden. The diuerſi= tie of perſons is to be ſeen: And whan and how thou teacheſt, be aduiſed. Speake common thyn=

ges

ges to all men: And to fewe men shewe that is hydde. Be not ashamed to speake, that thou canste well defende. That thou wantest of cunnynge, aske of other men. By cunnynge trewly shewed, hyd thinges ben opened, & harde thinges made lyght.

Curiositie.

BE not besy to knowe: that is hydde, coueite not to knowe. In disputynge do away stryfe: do awaye frowardnes, and assente soone to trouth. Say not ageynst ryghtousenesse. Stryue not to auoyde that is ryght. Loue moze to here than to saye. Here in the begynnynge, and speake laste of all: the last spech is better then the fyrste.

Obe-

Obedience.

VWoꝛshyp euery man foꝛ the merite of holynesse. After theyꝛ woꝛthynes gyuen to euery man woꝛshyppe. Suppose not thy selfe euen to thy souerayngne. Gyue obeysance to thyn elders. Serue theyꝛ byddynges: bowe to theyꝛ auctoꝛitie: folowe theyꝛ wyll. Obey to all men in good byddynges: yet soo obey the to man, that thou offende not the wyll of god. Therfoꝛe fulfylle mekely the charges ẏ thou hast take vppon the, be obediente to goddes oꝛdinaunce: be not hardy to do ageynst his wyll. Dispose all thynges not with a sturdy but with an easye harte. Beware of woꝛshyppes, whiche thou mayste not haue withoute synne.

Foꝛ

Souerayntie.

BUsy the rather to be loued of thy subiectes then to be drad. Let thy subiectes rather worshyp and serue the for loue, than for drede or for nede. Quite the such to thi subiectis, that thou be more loued than dradde. With a souerayngne goodnes gouerne thy subiectes. Be not ferdful to thy subiectes: be such lorde to them, that they be glad to serue the. Both in punyshynge an cherysshyng, kepe a meane: be not to strayte, ne forgyue not to soone. Kepe maner in al thy warke. It longeth to a wise man to measure all thynges, lest of good be made yuell. Beholde certaynely, what is couenable for the tyme, where, when, how, and wherfore thou byddest any thyng to be done. That thou wolt to be done

done to the, do thou to an other. Be ſuche to other men, as thou deſireſt other men to be to the. Hynder no man with thy witnes. Do no man harme, leſte thou ſuffer the ſame. Kepe manlines, kepe ryghtouſnes, defende no man agaynſte trouth. When thou demeſt, be he pooze, be he ryche, beholde the cauſe & not the perſone. Kepe trouthe in all thynges. Syt neuer in dome without mercy. Be as meke in other mens defautes as in thyn owne. So deme other men, as thou deſireſt to be demed thy ſelfe. While thou arte merciful in other mens gilt, thou haſt mercy on thy ſelfe. The dome that thou putteſt vpon an other, thou ſhalt beare thy ſelfe. In what meſure that thou meaſureſte, ſhalbe meaſured to the. Deme no man

Mat.7. Mar.4.

by

by ſuſpection: fyrſte proue and ſo deme. In domes reſerue the ſentence to goddes iudgement. And that that thou knoweſte, to thyn owne dome: and that that thou knoweſt not, to goddes dome.

Deſpite of the vvorlde.

IF thou wolte be in reſte, deſire nothynge of the worlde. Thou ſhalte haue reſt of ſoule, if thou put fro the ỹ buſines of ỹ worlde. Caſt fro ỹ al that may let a good purpoſe, be meſured to the world, and the worlde to the, as thoughe thou were dead. Beholde not the glory of this worlde. Set not by that whyle thou lyueſt, that thou mayſte not haue when thou arte dead. What ſo euer thou gyueſt, gyue it with a good wyl. Do mercy without gyfte: gyue almes without heuynes. The good wil

is

is more than that is gyuen. That
Eccl.35. ý is giuen with good wyll, ý god
2.Cor.9. acceptethe: but he that gyueth
with heuynes, shall lese his
mede. There is no mer-
cye, where is no good
wyll. Do nothynge
for prayslynge,
nothynge
for
worldely opinió, but
onely for life e-
uer lasting.
Amen.

FINIS.